TAPE M 2500

Saturday Eve, November 30, 1974
Nishimura's
Sunday Lunch, December 1, 1974
Barn

MR. NYLAND: I am always amazed on a cold evening like tonight at the people who come. Do you know how many meetings we have held - - do you know the number of this meeting? Maybe you can guess. 2500.

Those who remember in 1971, we were going to stop at number 1971.

Ed : It was 1970.

MR NYLAND: Was it? Yeah? I should have asked you. I asked someone else.

Ed : Ah, that's very firmly fixed in my mind.

MR. NYLAND: Ya, I had a little doubt. I-- I thought it was 70. So my informer I'll have to spank her. Anyhow, it was 1970.

Ed : It was tape number 1970 and meeting number 1970.

MR NYLAND: And that was supposed to be the last one, Ed, wasn't it?

Ed : Um hum.

MR. NYLAND: I don't know what made me change my mind. Sounds a little bit like perpetual motion. They say that of Bach, you know. He kept on writing Fugues, and the only way to stop him was to cholorform him.

Ed : You don't think we are going to do <u>that</u> do you?

MR. NYLAND: No. They didn't do it to Bach, either. But there is a quantity, isn't that? And we keep on talking.

And it makes me really sit and think. Thinking about it tonight before coming here, I thought "what are you going to do with all of it when I die"?

We'll abstract -- abstract -- extract some and put them in a certain form of <u>Firefly</u>, but that is a very small quantity. If you figure it out, you can listen to a tape for seven years every evening.

Well, we don't have to dwell on that. It's not so much the quantity, it's really the quality. And whenever we go through a little mark like this, 2500, then you stand still and try to consider it. What has been the past? What did we talk about? And what should we talk about in the future? What is there that we have forgotten? Or what is there that has to be re-emphasized? Or what is there that is not clear enough? Or why is it necessary to say the same thing even in different ways so many times? It's easy to explain that we talk about un-natural things, more supernatural, quite definitely not in accordance with the laws of Mother Nature.

So when one wants to talk about Consciousness and Conscience, they are really unknown - you know - you have to have several equations in order to solve certain -- such equations with unknowns. For each unknown you have to have one equation. How many unknowns are there in that kind of spiritual world? You know, because that's really what it is. A discussion of Conscious and Concientious existence; And dependant on the many unknowns we'll have to have as many meetings to discuss the pros and cons - or elucidate concepts of ordinary life from the standpoint of Work.

I think you know Monday, Tuesday, Wednesday, and Thursday are really meetings with - of a similar character. We can now talk about it and talk and talk. The moderator has a task. He has for that little while, authority. He has to answer to the best, of course, of his knowledge. But there should not be arguments at such meetings. There should be only statements of experience. And whenever one wants to make a certain statement, it has to be based on an experience even to the extent that maybe it is necessary to explain the experience, and then to see if, in such explanation, the principles of Work have been met. And the

moderator should have a chance to say 'this is it'. 'Now if you do agree, fine; if you don't, verify us; then you will know.' Even to the extent - sometimes I feel that the moderator may be a little bit wrong or not know exactly. He has that authority. It is not an argument at all. I's not an insistence on your own experience, particularly when you are young - I mean young in Work.

Take things from people who have honestly striven for a long time to Work on themselves. Because the road is not easy, and sometimes it becomes even harder than you originally thought. And it is not the time to sit down on your laurels and think that you know it all. You will never know it. The constancy of unconsciousness will remain with you. And even if one creates, at least for some times or perhaps at certain periods, something that resembles or tries to become Conscious, you still remain constantly bound by your body and your personality. I've explained it many times; as long as you keep breathing, you remain human. And we talk about non-human concepts, concepts that belong to that what is within a man, a potentiality, and which can grow out, if one feeds it in the right way.

We forget that, I think, sometimes at meetings of the men -- of the kind I mentioned, and I contrast now such meetings with an evening like tonight where I, every once in awhile, would like to explain and to make some kind of coherance in a sequence of different thoughts connected together. To (So) that then many questions can be answered by a variety of different statements which are joined together in a certain necessity, one following on another - I say - logically connected. And constantly reminding you of the necessity of at each step of such disclosure, to remember what is in the background, all the time, in the background: A wish to Work, and a wish to understand Objectivity, and a wish to understand the meaning of Consciousness and Conscience,

a wish to understand the validity of an inner Life, a wish to understand what an inner Life in the spiritual sense really could mean; and to try constantly to keep that in mind - this Objectivity we talk about.

So that when we talk in general about Work, it is not enough to say it has to be simple. And it's not enough to say that one has to have towards one's ordinary life a certain attitude of perhaps accepting it, or even being more or less joyful, or at least to have a (vebasity)? of that what one is in ordinary life, not in the form of Objectivity as yet, so that one is not always aware. But to some extent alive to that what one is in ordinary life in order to form a basis for Work. So it doesn't end in making things simple, or to reduce the multiplicity of different experiences to a few, because that in itself remains completely unconscious until you start to reach a certain region where there is a semblance of that what might be seen as yet not known.

That is, one can become aware of the presence of something existing, although one does not as yet experience it.

You know I like every once in awhile a certain symbolism, and I talk several times about the three-body diagram. And again I ask you to visualize it. You see it starts with a man which has three centers, more or less developed. You see, that is what is potential is not developed so quickly for an ordinary man.

When he is still in his mother's womb, he is bent over. He is not like a young born child, as it were, standing straight. And if we call that the DO - RE - ME, and the potentialities even of the SOL - LA - SI; that is, an existence during the time of conception and the time of birth. But then when a child is born, there is air fed into this child for his own digestion. He is

no longer dependent on his mother. He is free. And in that process this SOL - LA - SI, which was bent over, starts to stand up. Then a man becomes, as it were, straight. And then there is a totality also partly still potential but which gradually starts to develop. And at the point of MI there is this change over to the SOL - LA - SI of the upper part of the body.

So now when a man stands straight and he is that DO-RE-MI: at FA air entering; then the formation of SOL- LA- SI, which is intellect, which is feeling and which is sex. The later a little bit -- the latter a little bit later than the other development -- all potential, all starting to grow up.

Now that is what we call a Man number one, two, and three dependent on whatever you want to emphasize as to his three centers, his three centers of gravity: physical, emotional and intellectual. And that is unconscious man. Now there is a certain grace, you might say, given from above. That at SOL-LA-SI, which also was put on or started to develop after a child was born, has potentialities. That is, there is a chance in each of the SOL, LA, AND SI - those notes - to become more essential, each on their own, interested in the possibilities of something else not necessarily connected with the further possibility of growth of the physical body itself. And that then that SOL,LA,SI becomes indicative of something else starting to exist more or less as an essential quality, which then starts to point in a different direction; that is in a different direction of development. That is, becoming more essential within each of the centers of that kind, there is a chance that the development can be understood, not simply by enlarging or growing up, as it were, or developing in the sense originally meant for each of those three centers, but that it can change in quality. And so parallel to that SOL-LA-SI, we draw another line

starting at the SOL and parallel to the SOL-LA-SI, and we call that DO-RE-MI. That is connected at each point with the SOL-LA-SI: The DOand the RE, and the MI connected with the SOL, and the LA, and the SI.

Now that becomes extremely important in the development of a man. Because, on that we start to bank a great deal of the -- of the potentiality of the man himself. In that is born a certain wish for an understanding which is not inherent in this ordinary man One, Two, and Three. It is the beginning of the potentiality of birth of Consciousness, Conscience, and Will. That is inherent in this O - RE - MI. And sometimes we say we call it a Man Number Four, but really that has not much of a value. Then only a relation to the further possibilities of developments in sense of different types of Man Five, Six and Seven.

But in any event, the qualities of that Man Number Four, or that DO-RE-MI, is there is a (are) different rates of vibration more or less representing essentialities from the SOL-LA-SI of the ordinary man. And in that sense, such a man becomes interested in a possible evolution. In One, Two, and Three there is no idea about evolving, but in this Four, there is, and there is gradually a wish for an understanding. And that is represented in an ordinary man and still unconscious as a DO, RE and MI: a triad, in which, every once in awhile, essentiality of any one of the three centers comes, to the foreground. And one can start by saying in DO there is arisen in a person, intellectually, a certain concept connected with growth, as evolving; or ultimately, as an aim to become free from the bondage of that part of the body. Totally, it is still unconscious and remains that way.

In RE there is born a certain wish for the results of an evolution. And in that MI there is a very definite desire, which exists is -- in this MI, wanting to find out actually how to accomplish that particular aim. If the aim is clearly

defined in DO, and is then in RE, answering to a desire to become, in MI it happens to be more clarity of that what is the necessity of further growing up. And in this, this MI is helped by another factor also beginning at the same height as MI and which corresponds to the DO as MI and which corresponds to the DO of an Intellectual Body.

And so there are these triads constantly functioning together. The SOL-LA-SI of the first one with the DO-RE-MI of the second. Then at the point MI and going over into FA, joining, of that what is a DO-RE-MI of an Intellectual Body which we call 'Soul' - and again parrallel to the SOL-LA-SI of the upper triad of the Kesdjanian. Now about this MI, and the DO, and SI-DO of the One, Two, and Three Man; there is this particular area of Consciousness and Conscience. And that is, there is born along that line a wish to reach that in evolution. What takes place with the DO-RE-MI as we now know the beginnings of a Kesdjanian Body, and which is represented more by a feeling than anything else, is the constancy of a wish for further understanding and bringing one to a point where something can be done about that understanding in the sense of further continuation of evolution. So this qestation which takes place in that DO-RE-MI means there's a constant exchanging between DO and RE and MI and returning to RE, returning to DO, DO-RE-MI, MI-RE-DO, etc, etc, constantly in flux. And only at the time when it reaches MI, there is a chance that this MI can go over into an 'I', that is only when a man will know what to do about this particular period of his existence. It stays with him when he remains unconscious. It can be fed by the questioning attitude of a man wishing to find out. It also can be killed by not giving it food at all and concentrating all one's ambitions on Man number One, Two, or Three, regardless of whatever is predominate in his -- anyone of the three centers. And the most funda-

mental part for a man who wants to become interested in evolving and in that sense now wishing to shed the bondage of his unconsciousness and going over into a state of freedom as indicated by an Objectivity or a spiritual word, is really dependent on what takes place as activity within the DO-RE-MI of that Kesdjanian Body. That is quite fundamental, because if a person dies in that he loses further interested -- interest and he dies as an ordinary man. Sometimes we say he dies like an animal because it is the function of a man as Man Number One, Two and Three combined. That is, sometimes that does happen. That at times this One, Two, and Three Man receives impressions of a very definite character. That is, sometimes he is united in himself as totally wishing for his personality what he would like to become in ordinary life.

And sometimes he is struck by certain conditions of the outside world which affect him. And then when that takes place, those impressions are relegated to the DO-RE-Mi we started to talk about as a man number Four, which is a man in his essentiality. And where then, the three centers also represented by DO, or RE, or MI, finally come to a conclusion that something must be done with themselves about their own situation and the realization particularly at MI of the bondage of not being able to overbridge the condition of FA. When one says one wishes this MI actually to become an 'I' one has in mind that what might take place if the road can be found; and if that road which is then given is actually persued in the direction of evolving.

Now you see, that is a fundamental place, because if I remain at MI; if I return again to that little DO and the RE in between; and it keeps on turning around like a little triangle, the chances, that the MI comes up, of course, is only 33% and it is that kind of constancy that one should have regarding the

possibility of freedcm that such questions and thoughts and feelings remain more and more on the surface of oneself coming out of the essentiality and gradually becoming known to a person by his attitude towards his ownLife. And it is in that sense, when this MI now becomes more constant, there is constantly the pressure from the DO and the RE -- the RE -- to keep a person at the place of MI. And that intensifies his particular wish for wanting to grow up.

We are now talking about serious man, about people who have suffered perhaps, or people who have an over abundance of energy, or people who wish to understand their Life in all forms of expressions. And although sometimes it's easier to see that when a man is simple, he is still at MI in this particular process and is still unconscious. To go from this MI to the SOL of that particular -- particular tonal scale means he has to overbridge a difficulty. We say he has to take a step up. You might say he took a step up when he was in the DO-RE-MI of his original personality and then made entry into the SOL-LA-SI which at that time started to er--- become enert?. And the bridge which then was crossed, was the bridge of air. This time a man has to overbridge the bridge of impressions.. It means the step up can only be made by the introduction of something that is different from the DO-RE-MI. And no -- no -- not at all, all questionings, all suffering unconsciously, all the different things that affect one, and all the wishes one has will not help until one actually knows what is the requirement for that kind of a step. Sometimes this is told, and then it looks like a solution for the answer to the riddle of evolving. Sometimes it is felt in combinations of different experiences of a man as a result of suffering. Sometimes it becomes known to him by the -- the important points of his life by which he becomes -- which he becomes mature. So that through his life, in this particular state of DO-RE-MI in which he is interested in Life itself, certain things are disclosed

to him. First, the existence of an inner Life; second, the possibility of being that to more development; and thirdly, and insight of the final solution to the understanding of the meaning of his Life on Earth.

I say these things can come to a man in different ways probably. And a person in this DO-RE-MI stage has to become sensitive to wishing to hear what then at times is told. That is why we have to talk about that so many times. Because when you wish to hear it, you have to be at MI of that triad, not at DO and not at RE. They belong simply to the conditions of a man: simplicity, not becoming interested too much in ordinary life, not having too much selfishness, or self-love, or vanity. But the real questioning takes place at the point -- moment when MI is reached. Then seeing what a man is and wishing to become free from what is binding him, something has to be within him as strong desire actually to get away from it and willingness to let go what has been there and to take, as it were, a jump into infinity.

It's very important place for a person, because then he becomes sensitive and is willing to listen. He is not interested any further in description of his life, because that's all equal for everybody . Of course it's different. and the differences are in the differences of different people. And that makes of course a difference for different people. At the same time, at MI one is not considering that any longer. Everything of that kind has become equal, because all that one wishes is to get on with one's Life, and at that point MI, it seems to stop. The introduction of this kind of a force which helps a person to go from MI, in this case, to SOL comes sometimes from the outside as a certain help and hearing it. Sometimes it comes from inside as a voice of one's Conscience. Sometimes it comes because Mother Nature is also benevolent at certain times and sometimes helps to create conditions in which that kind of a truth becomesknown.

The reason I emphasize this is unless in Work it is understood that there has to be this introduction of something new, which we call Objectivity, no amount of suffering in an unconscious state will help you. Unless of course, you live long enough. Or you remain, at least, interested in the solutions of such questions. But with our lifetime, and the way it is, and the way we shield ourselves from the variety of experiences which might shock us into truth, we remain, as it were captive. We are still in the bondage of Mother Nature, and there is no reason for Mother Nature, at certain times when we are functioning perfectly correctly in an unconscious state, to help to wake us up. The difference, of course, between this state of MI, in which I am in a dream wishing to wake up, and comparing it with SOL is a state in which I am actually awake; although I may not be awake for very long. And I simply say something in me is now aware, which is, of course, this MI, which, you might say, has taken this -- the jump across the difficulties of my life. I must consider such difficulties from the standpoint of wishing them as difficulties to help me. As long as I look at them as something that I have to overcome and I resent them, I will not reach that state of SOL. It is only when I am willing to take that what I have to experience, and take it without any further resentment, that my attitude of MI becomes subject to the possibility of changing into an 'I'

I change into the 'I' at SOL. That is, that 'I' that I then experience is intellectually tinted. At the same time at MI the desire which makes me wish to go across that particular FA difficulty is the presence of the voice of God. And so in the combination of these two, when finally my decision is made, that I wish to Work, then I start with the wish in -- in memory of that what I've heard in my Conscience. Which ever way now that conscience has been developed, it is sufficient to be sensitive to such impressions which have come to me via my

feelings center, and at times even in flashes of a moment having reached an emotional quality of a certain oneness with God or at least a possibility of the elimination of a non-wish for the existence of myself. That it reaches SOL on the other side, as it were, of that kind of a bridge - is only that this SOL gives me a chance to become lighter and lighter about that what has actually taken place. I say it is lighter and lighter in two ways. It is a light that is given to me. It is also the ability to be able to have at least for one moment a couple of wings which make me fly across from MI to SOL.

At that time, I am in a new triad and in a new surrounding and in a new potentiality and in new laws which then exist. But that what causes me to go from MI to SOL is only one thing: the necessity of the introduction of that what will give me ultimately freedom.

Now that I only reach by means of impartiality. I think you must understand that. Impartiality is the word which is the crux of the matter. It is quite definitely something that belongs to this Kesdjanian Body, because it is based on the non-wish of myself, as it were of the elimination or the killing of that what I consider of myself to be in the way that I now-using it in ordinary terminology - like or dislike about myself. And the elimination completely of that particular attribute of my ordinary unconsciousness will give me a concept of impartiality. We use another word for it in saying complete acceptance.

Well, I think acceptance really includes a little bit more than impartiality. Although it starts with impartiality and there is no question about impartiality as a necessity to go across that bridge. If we forget that; if we don't see ourselves impartially, there is no introduction of anything new.

And that what takes place by remaining simple, or austere even, or the consideration of what I am in ordinary life, and the description, all kinds of ways about myself and what I have experienced, and all the different things that are now for me partly suffering, partly this, partly that; all of that remains the triangle DO-RE-MI, MI-RE-DO, DO-RE-MI, MI-RE-DO. It doesn't get anywhere. It stays below the line.

Only the question of impartiality will help me to become free from such bondage. That I think you have to understand. I've said sometimes, "Don't hesitate to use the word 'I'. It is more important sometimes than the word impartiality, because impartiality we know a little bit about. About the 'I' we don't know anything at all. And that has to be introduced. Will call it sometimes - if you want to describe it - 'Objective faculty'.

But that what is necessary to be given, from above, is that understanding of the necessity of how to reach the next step. The next step has to be reached by going up away from the step where one is; a different kind of a level; the introduction of such concepts which belong to Consciousness and Conscience and which are not in the vocabulary of an ordinary unconscious man.

And therefore whenever you happen to talk; or whenever you are a moderator, any kind of question from anyone asking all the time has to be related I would say almost immediately to this question: " Do you see yourself impartially?" Not about the surrounding, not an awareness, which we usually use as a word of being a little bit more awake in the ordinary sense. An actual awareness of impartiality regarding oneself. That is the self-knowledge we wish to have.

And many times it is still forgotten, and there is not enough emphasis placed on it. And again I say, there is no use discussing DO-RE-MI, MI-RE-DO, even if it sounds sometimes a little bit like Work. It isn't. Work only enters by impartiality, as followed by simultaneity as a concept which can be understood; a little later, and a totality is indicated by the word acceptance; total acceptance of that what one is without any description, without any liking, without any classification. Even at times without one's name.

These are critical points for Work. And I will try to continue to tell you about them everytime I talk about Work. And I will try to encourage anyone who is moderator to talk the same way. Not to talk about ordinary - I call it, "foo foo and bon ton". It's O.K., but it doesn't buy you any bread in heaven.

We are interested in something that gives us the freedom from the bondage of this Earth, an understanding of that bondage as a result of the existence of Mother Nature. The result of us being born on Earth and Earth having that kind of a law of gravity - physically as well as psychologically, and that the constant fight has to be against an enemy which first must become known. That is, the acceptance of oneself will give one an insight in that what is binding one. At the same time the wish to accept such bondage for what ever it is.

Now you can illustrate that in many other ways by saying from the stand point of 'I' of course there is no reason even for acceptance, because everything that is, - is. And theorectically, of course, it's true. But you're not at that point, you're not as yet looking at yourself from the standpoint of 'I'.

All that 'I' does is to become aware of the existence of you in bondage. Because that is the translation for us when we remain unconscious, and we start to think and feel about the possibility of objectivity. All such words as

objectivity, impartiality, simultaneity, acceptance, remain words. We have to fill them with experience. We have to find out how to get such experience that it actually can become a part -- that is -- belonging to us, a part with us, belonging to us as an actual adjunct. Becoming such a part that it starts to live with us, that gradually these objective faculties turn into actual experiences of all three centers; being affected in an essential way as this DO-RE-MI is, because we talk about that. Not superficiality. That is man Number 1, 2 and 3 and you may as well forget about him, because he will die.

We are interested in the continuation of life, if that is a worthwhile question. And that brings it really down to the most fundamental: What is it really that interests you in Work? As long as it has something to do with improvement, you are still on the wrong road. Improvement means I do not accept myself. I wish myself to improve.

Now these are very difficult things to understand, because the motivation comes from my wish for wanting to improve. But I improve myself by the addition of a new kind of faculty, and the functioning then is not a continuation of my unconsciousness. The functioning then belongs to a Real Man who from the standpoint of 'I' is harmonious and is able 'to do', and who has a full-grown Kesdjian Body and a full-grown Intellectual Body, as a Soul. That is, we are now talking about an ultimate state of what a man ought to be able to reach when he is living on earth and wishes to become free.

Is that it?

(tape turned)

I don't want to dwell too much on what may seem a little intellectual. It is only for a clarity of that understanding of indicating that when you wish to talk about Work, talk totally about Work. Mention the three requirements. An observation, which is a looking, a noticing, which requires of course an aliveness, which definitely aquires -- requires a wish to want to look; and also that that what is looked at and then registers, is registered in such a way that it becomes useful for Consciousness and Conscience, not for the ordinary affairs of ordinary life.

So this kind of duality must be understood very clearly. When I talk about nice little discussions, and interesting this and that and this and that and this and that, it is still on the ground. It is still ordinary life. It is still periphery, unless you enter a little deeper and become involved in that. But exactly that involution prevents you from becoming free.

Many things as one thinks about it become paradoxical. You have to wade through that. You have to work yourself out of that kind of a chaos. 'Cause you bring about the chaos first by destroying a little bit of your old beliefs. And then of course you don't know which way to turn. And you will go through many times, states of confusion. And the only solution is to continue to Work as if you are crossing a stream, and you don't see one shore or the other. You are in mid - stream, too far to see even where you left or where you came from or where you are going; and the only answer is ' Keep on swimming.' But then when you do wish to swim, you must know how to manage that boat in which you may be sitting and trying to row across. You must know about your body. How to swim efficiently enough that you don't loose time and energy. You must know once and for all that you have started out with the best of principles, not

with the best of intentions, that logically one has to be serious, and logically there has to be a motivation, and logically there is all the reason in the world to see what you are at the present time, and to wish to become different. But the difference is not in the changing of unconscious states. The difference is the introduction of that what --- and give you the ability to go up on the next step. As long as you remain on the same kind of a level it doesn't help you at all. I say it many times as horizontality may have a length and a width but it has no particular height or intensity. And it is only by meansof that kind of a vertical pole, that one could climb up the ladder to heaven. That is what a step means.

And when ever you talk about Work; whenever you think about Work; the first requirement is; where is this 'I'? What is it that I'm talking about when I say ' I wish an 'I' to be there,' or 'I wish to make a Work effort'? And when one is asked to explain, explain that as an effort, what is it that you do as an effort when you just look at yourself? What is it you do as an effort when you just become a little simple or a little bit more joyful or alive? That is no effort. An effort means work against a grain. An effort means that you wish to reach Consciousness and you are in an unconsciousness state. And you have a hell of a time of getting from one place to the other because your unconsciousness keeps you at that place. Your asleep keeps you there, even if you dream. The difficulty is, to wake up, to become aware, at least in one little part of oneself.

I say this many times, ' the creation of 'I' is an equivalent to the discovering of one's Magnetic Center.' And the whole idea of a desire which goes over into a sacred wish on the part of oneself, really means the combination

of that whole DO-RE-MI of Man Number Four, rolling it into one, into the total capacity of what that inner Life might mean, standing on the edge of MI and wishing to go accross to SOL. That is the picture I sometimes have of man who wishes honestly to Work, when he says, 'I made an effort.'

There is still not enough digging into: what do you really mean?; what is that kind of an effort?; why is it an effort?; what are you trying to overcome? Because if it is an effort, it definitely has to have opposition. What is the opposition you see? What is it actually that you are seeing? Yourself. If possible impartially. But how in hell are you going to see yourself impartially? Wherever you look, you see each other, you see even yourself. You look in the mirror. You are there. What is that personality that you see? You're not seeing with X-rays. You 're constantly stuck on the form. You're constantly in --- inhibited by that what your thoughts were. Your unconsciousness comes all the time. Whenever it may be, it comes out. It sticks out all over you. You can not get rid of it. And ti-- and time after time, it starts to affect you and interfere with any kind of an attempt you make.

And so it becomes quite important when you talk about Work and Work efforts, that you try to explain for yourself what you mean. That is this, as exact observation? We quote sometimes from Gurdjieff, and then you forget about it. Itwould be very good if you had a little passage of Gurdjieff and used that as the subject for your sermon. To really look at it from all angles, What is it that he means to say? What is it when he says "I'm still bound unconsciously even when I make efforts. I still remain bound.' It means, of course, as long as I'm on this Earth, I will remain bound by my body, because that is what binds

me, and all the manifestations, and all the forms which are being used by my Life for expression. All the time, this observation process keeps on looking at me, not necessarily even watching, trying to look now as if I could become Objective to myself; as if there is a possibility of Impartiality; As if there is a possibility of seeing through the form and seeing my Life. Because after all that's what I -- have -- can only be interested in: My Life. That is what I wish to save, not the form. It happens to be in this form, fortunately or unfortunately, it doesn't matter. It is there. That happens to be the gift I have received for some reason or other. That I was placed on Earth. I don't know, if it's a gift. And sometimes I say, ' I rebel against it, and I wished I could have been born an angel or maybe someone way up in infinity and in heaven somewhere, but not on Earth.' And at times, I hate this Earth, and I hate the people, and I hate the relationships, and I hate stupidity. That is a natural reaction that I do have. And immediately I say, ' Ah, but why should you hate? You should love.' And I say 'Yes, how do I do it? How can I be honest? How can I, seeing myself in so many unconscious moments, change them, change one of them, or change a few, or become intense in a wish to change and understand?' And immediately, when I use intensity, or a real desire, then I am still unconscious with my two little centers trying to function and interfering with this objective process, which is only an openness to that what exists, and only a registration of that what is taking place, only a recongnition of Life existing without any form, without any attachment, without any wish to change, without any wish even for simplicity, just taking me as I am. I say sometimes, more clearly, 'that I am'. I am that what I am. That I am. There is no getting away from it.

But then when I accept that, then I say,'I accept myself that I am, in order to become that what I can become.' And that gives the hope for my Life. The intensity is needed to express my real desire. The clarity is needed to know where I am. My wish for God and love is needed to help me across that bridge to reach understanding of lightness.

We must talk much more about it, I think in this way. I've suggested for December, discipline. What do I mean by discipline? Not to get out of the way of certain things I have to do. When I say ' I want to Work,' then I cannot tolerate an obstacle. I have to discipline myself to wish to Work when I say, ' I wish to Work.' I will have to find out how big an obstacle. In that I find out how strong I am. How big is my wish?; How much do I really want a wish to exist for my Life? and, of course, I discover, I discover that there are many things which bind me about which I didn't know anything. I discover how easy it is to have a wish, and have that kind of a wish disturbed by my ordinary mind, which comes in and tells me it knows better or wants to argue or tells me, 'It's not necessary. I can give you all the treasures of the World. All you have to do is to come up on the little mountain and I'll show you. Everything that is right there in front, you can have, anytime you wish.' And things of that kind, and we know that. And we find out, of course, when one painstakingly wants to find out, if there is no reason for wishing to stop if there is no desire to hold on to anything, even certain precious ideas which are very difficult sometimes to give up.

But mostly beginning in such simplicity of Work. That is where the simplicity comes in, not in my ordinary life. Of course I can do with a hell of a lot of things that Idon't need at all. I can do with a few. I can be, day after day,

austere; there's no doubt. I can even make attempts not to say certain things. But all of that, although it might make my life a little simple, will not as yet bring me freedom, because I would substitute all the time other kinds of ideas which still keep on binding me. The time when I get out of bed, is when I get out of bed, not when I keep on sleeping. The time when I see an eye is when I -- when I see with my eyes is when I open them. The time when there is a chance of having a Conscious experience, is when I make something that can remain Conscious in Observing me.

When I wish a Conscious state, there has to be an introduction of that kind of objectivity, because Objectivity does not exist in my unconscious state of this life. If I want to become Conscientious, I have to introduce that what is real truth, and real truth does not exist in my unconscious and unconscientious living.

I have to learn many things which are of a different nature. I have to learn a different kind of language which I don't know when I start. I don't even know the language I use, because many times I am confused in ordinary usage of words. And whenever I now wish to define an 'I', I have to be quite exact in what is meant by an 'I', as given from God to me for my benefit, which then will start to function when officially, in consideration of me, with a wish to become acquainted with me, by means of awareness, by means of a mental process which is not my thought.

I have explained many times how these concepts start, and what is really interfering in one's mind, and what is interfering in one's solar plexus, and the necessity of moving to another place, because there are too many associations with my solar plexus. All of it belongs to the condition of my physical body.

And I give my heart something to do of a different kind of nature than just sending blood around. I want it to become a distributor of Kesdjanian Hanbledzoin, which then is being made by my mind. I use the word "pineal gland" if you remember; the little opening up so that that can be produced again, and that this pineal gland gets out of the state of atrophy. And whatever other conditions there are that one can describe.

The main thing is, this 'I' has to continue to remain aware of me, until enough data have accumulated about the actual truth of myself, until I have been able to see such facts of truth united together in Objectivity, indicating then what is me, personality, as behavior; as a form of life behaving. But of which then, there is a knowledge with this 'I' stored away ready for further use.

Don't talk too much about an 'I' already participating. An 'I' won't come down until you know what is Objectivity. Because if you prematurally have your 'I' be present to that what you are doing and participate, your Objectivity is gone. You're not Conscious. You're not Observing in the right way. You have already lost it, because you are so happy that, so called, the little 'I' is next to you to participate; it won't and it doesn't, because the little 'I' isn't there.

It's only there when there is a continutation of Objectivity and that wish being sustained by your Magnetic Center. Then there is a chance that an 'I' can be present for a little while, maybe, and maybe at that time can give you information about yourself, which is then the information you need as behavior, not as a fact of your existence only.

But continue with Working. Continue with trying to understand more and more about that what you know about less and less. To find out where it is that you have actuality of knowledge, and not a semblance of a few facts which appear as if they have value. Learn to distinguish for yourself what are the values of your own thoughts; of what you want as your own feeling; of what you are not ashamed about; of that what you feel is right, at least pointing in the right direction, with the constant verification of asking the Lord, 'Am I on the right road?'

It is a question, many times, of how to loosen the bondage of oneself, how to get rid of what is this little bit of self, and how to make room for the reality of the Real Self. Try to understand the words Self-Remembering. That is with a capital 'S' Self. That is what is whiter than snow, more essential than ether. That is my Self, that Self am I. "I am that Self"; and that I remember in the state of my bondage, as if when in Egypt, I remember the promised land. Because now I am bound, and I -- all I can do is to remember that what used to be, at the time when there was freedom, right after my birth. And I entered into this world, completely free and almost immediately became affected by the atmosphere of the Earth itself and of mankind in general.

Self-Remembering has a very good place in these ideas and the usage of these words. But you must remember what is meant by this Real Self. The reality of the unspoiledness. The reality of that what I sometimes called it - 'non-dimensionality of existence.' That what is freedom from space as well as time. That is what is essentiality - essence, par excellence. That is what <u>is</u> as <u>is</u> even when in prison, but not as yet soiled and never becoming soiled when protected. When there is a protector to take care of the essential essence of my Magnetic Center in the form of an 'I'. An 'I' then guiding that what is

the reality of my Consciousness as expressed in a desire to wish to make that what is Magnetic Center my real Conscience.

All kinds of expressions for yourself that you want to make. All kinds of notes that you want to write up to remember such notes and to look at them. All such statements you sometimes can make when you have really an experience. As if at such a time, you are free and you speak, as it were, from that what in inherent inner value of your inner spirituality. All such things sometimes when you can take a cassette and be honest in front of it. And simply record very simply what is affecting you during the day, and what you are, and what you consider yourself to be now in reality of yourself. And in your wish to become, and the dedication and devotion which at such a time you can feel. And then you can wish, and then you can become clarified in your mind. And you see at such a time a shining light. I say sometimes ' At the end of a road,' but not at all a road made up of rainbows. A road which in reality is white; which is in reality the telescoping of your own Life in all the totalities of different facets of your living as experience, combined together, and then presented as a particle of a white ray, to reach that what one wishes as God to see. I, a simple little man, sitting in front of a very simple little cassette. And I say what is on my heart. And I want to express in words from my mind, and I want clarity, and I want honesty. I want desire which means for me my Life; to wish to continue to exist, I say sometimes ' forever and ever,' not knowing what I mean, and not being able to define it or to tell or to explain it away, or find, nice words in some way or other.

No, I sit in front of a cassette, and I say, 'What in God's name will I say; how can I be what I really wish to become; how can I experience that what "I am not as yet?"

Drink to Gurdjieff. He helps you. I'll play a little. End of Sat. Meeting

MR. NYLAND: So we have a little time for -- on the rest of this cassette. I honestly don't know what I would want to add to last night. It is -- last night was a resume to some extent in trying to cover as many different questions I've heard about which were brought up in the meetings, and also in conversations with different people. You see what I have in mind really is to concentrate on these two meetings which I am holding, that is, the larger meetings like Thursday and Saturday and also the small meetings and the seminar which we will continue. But they are more or less to a limited group.

In a total group there are many questions. And when one is alive to Work, the questions can be expressed, and the medium for expressing is at a group. Because we want to talk about Work questions and not <u>per se</u> about personal questions. And I'm trying to answer in a general way remembering some of the questions and what perhaps is necessary to introduce the elements of what we are interested in, that is, objectivity and awakening of oneself or a development of one's inner Life. So that then when you can apply that, and the real reason for talking about it is to give a stimulus to the <u>wish</u> to apply, then many of your ordinary personal questions will be settled. It is of particular little use for me then to have, as it were, private conversations and saying the same thing. You must listen to these meetings. You must be very attentive. You must understand that in that way there is going to be a cooperation between the members of this group.

You understand cooperation? You will see it more and more in the activities in which we are engaged. You know the principle that is underlying working together in the greenhouse. Where people who have a desire or a wish or actually some inclination towards plants, or living matter to have an opportunity there

to follow that up. Partly as a hobby, when they have time. Partly as a desire for further - equillibrium for themselves. We have that same attitude more and more at the pottery. We will have it in a variety of different crafts, like in weaving, like cooperation in jewelry, like the tiles. All of that is on the same basis; that is, we get together in order to work together. And we are adding now the wood-working shop now on the same kind of a basis. Volunteers are people who really have something to say in regard to their expression in the form of nice, good, beautiful things; useful if possible. But quite definately having in mind that they want to use their dexterity to make things, and doing it cooperation with each other, so that one is stimulated.

You see, crafts are quite different from contruction. In construction you see in your mind's eye a building thathas to be built, and it cost so many dollars, and there is here the lumber, and you say 'Come on boys, let's get busy, there is the blueprint.'

Well you know it is not that way with crafts because you cannot tell someone else to get busy on something that he is thinking about, and he wants to make a beautiful piece of jewelry, or a little chair, or some kind of a table for a child that he has in mind.

But the cooperation is that you get out of your own little shell, and that then you are willing to work together in perhaps discussing, but mostly to stimulate the atmosphere which can be created by anyone who is honestly working on something that he really wishes to do. That is what I feel we need. I say it is cooperation in a certain sense, and I think you can understand it to begin with, and you will learn much more when you continue to wish to do it.

What is the requirement? Again I will use the word 'discipline.' You will have to get out of your shell. You will have to wish to communicate. You will have to wish to understand other people who are similar as you are. You have to open up to that possibility of an exchange. Then you can cooperate; and that means of course that in that wish to cooperate, you have to give up, sometimes, your own selfishness; your own wish to stay within yourself, to be a lone wolf, and things of that kind. They don't really belong in a little bit of community. There is plenty of time to be by yourself, plenty of time to withdraw, plenty of time to take a walk all by yourself, plenty of time to see other people, more than enough opportunity to mirror yourself in the behavior of others. As so that then if that cooperation could actually become successful, there will be strength in a group of this kind. But it has to be based on an understanding. I say many times even the wish for cooperation has to be based on a wish for a development of yourself. An understanding in which your inner Life will take a part. That you really start to care for each other, and that you are willing to give, and consider such giving definitely at certain times of much more value than to receive.

How pliable you will have to be, that is again, discipline of yourself; watching your words; watching your attitudes, your postures; watching your little words that comeout without you even controlling it; wanting to become active regarding that what you honestly wish to do for someone else; in your thoughts and in your feelings, remembering someone in caring, in thinking, in seeing what could -- or could be done; and then maybe, you can help do it.

Of course I will continue to talk like that. This has to be understood, I think, by many people if they want to understand it. I'm not putting myself up as a know-it-all. I'm very much dependent on the cooperation of everybody

who wishes to work that way. That they can understand each other and themselves, and this mutual understanding will help each person to wish to continue in his own way; in his own way for self-development, becoming even to some extent, self - centered; wanting to Work for himself for his own good; wanting to create for himself that what could become a good spiritual life and an existence, I hope, of a Kesdjanian and a Soul Body.

If one can keep such things in mind and not let them go, that is, live with them; if you can have little symbols and talismans with you and pick them up every once in awhile and keep them, in your hand; if at times you can come to your real Self and see what mess we have made with our culture and education and constancy of this kind of a wish for selfishness and self - agrandisement and wishing to be there first, and to become conceited. All such things, if you can see as I say, 'What mess we have gone into'. Not necessarily our fault,nevertheless, we're in it, and now we want to get out of that. If that could be an aim, it would be very useful to have a Barn, and to have a group of people, and to have a Sunday afternoon, and to see to what extent you can remember what we talk about so many times in doing what you have to do, and in being present to that what you are doing with something that has more value than you at the present time represent. The introduction of little segments of Individuality, of little parts of Consciousness- of little attempts regarding conscientious effort, in a wish actually to wish for, on the part of yourself, to give from within; not because someone holds up an ideal and tells you you have to become like that. Don't emulate. Don't imitate.

Live your own life, but make it sincere, conscious, conscientious, objective, whatever it is you wish for your life, so that then honestly you

can grow up. That honestly, at the end of your life, you need not be ashamed or even be reminded that you should have done more. Do everything you can to the extent that you are able. No one can ask more of you. Not even God can expect any different attitude than the sincerity regarding this wish for evolution.

I hope you will have a good afternoon, this afternoon; this afternoon; not tomorrow. Tomorrow is another day. This afternoon you are staring an afternoon in the face. You have to make up your mind, your feeling, your relations with others. You have to learn to watch your words. You have to learn how to behave, to be really honest in whatever you do. I say for this afternoon, quite logically, it belong to every day. It belongs to a year when you have a birthday. It belongs to the Fourth of July when you consider that a day of an event. It belongs to Thanksgiving when you are grateful for your Life. It belongs to a New Year's resolution and starting a new year. It belongs to the first of December when you want to start this month, teaching yourself how to discipline that what is necessary to be disciplined, and to make a distinction between that what is of a holy, sacred quality and also that what always will remain mundane; in relation to each other to see where at times, you have to place the emphasis. And I hope that you will have the strength, and that you will wish to pray for that possibility of not forgeting your real Self I explained about Self with a capital 'S' last night.

Work with pleasure. And I hope all of us can profit by each other's growing up.

To Gurdjieff....

Peter will you please play?

END TAPE

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